THE ENCYCLOPAEDIA OF ISLAM

NEW EDITION

PREPARED BY A NUMBER OF
LEADING ORIENTALISTS

EDITED BY

C.E. BOSWORTH, E. VAN DONZEL
W.P. HEINRICHS AND *the late* CH. PELLAT

ASSISTED BY F.TH. DIJKEMA (pp. 1-384), P.J. BEARMAN (pp. 385-1058) AND MME S. NURIT

UNDER THE PATRONAGE OF
THE INTERNATIONAL UNION OF ACADEMIES

VOLUME VII

MIF — NAZ

LEIDEN — NEW YORK
E.J. BRILL
1993

(*Tabakāt fuḥūl al-shuʿarāʾ*, Cairo n.d., 131-2). His works, some fragments of which are cited in a considerable number of sources, were none the less of interest at an early date to the most reputable philologists, notably al-Aṣmaʿī, Abū ʿUbayda, Ibn al-Kalbī and ibn al-Sikkīt. They were collected in a *Dīwān* that K. Vollers published and translated into German in 1903 in Leipzig (a more recent edition was published by Ḥasan Kāmil al-Ṣayrafī, Cairo 1390/1970). Modern historians of Arabic literature, when they come to cite this poet, devote only a brief notice to him, for he is outshone by his nephew, whose renown is certainly much greater. In one of his poems, he calls for revenge for the latter's death (metre *kāmil*, rhyme *-dī*) and naturally attacks ʿAmr b. Hind, the affair of the *ṣaḥīfa* having inspired him to a great extent in his work. He is credited with a certain number of original *maʿānī* [see MAʿNĀ. 3] and proverbial sayings derived from his verses, including a *hidjāʾ* [*q.v.*] of ʿAmr (metre *ṭawīl*, rhyme *-mā*) provoked by accusations relating to his belonging to the Ḍubayʿa or Yashkur (his mother's tribe). R. Blachère (*HLA*, ii, 295-6) describes him as a "tribal poet" and judges the form of his compositions as "not very mannered". The fact is that, for example, the language of a poem which has attracted the attention of the anthologists (metre *ṭawīl*, rhyme *-sū*) is relatively simple; however, another *sīniyya* (metre *basīṭ*, rhyme *-ī/ūsū*) replying to a supposed prohibition on his returning to ʿIrāḳ and "devouring the corn" of the land, decreed by ʿAmr b. Hind, presents variants and inspires such divergent interpretations that one has the impression that the transmitters and commentators did not understand it. Probably a tribal, hence Bedouin, poet who, however, describes a male camel as a *ṣayʿariyya*, term reserved for female camels (metre *ṭawīl*, rhyme *-mī*) and earns the taunts of his fellows who say of him *instanwaḳa 'l-djamal* "He made the male camel into a female", but it is true that the verse in question is also attributed to al-Musayyab b. ʿAlas (*e.g.*, in *LA*, root ṣ-ʿ-r).

Bibliography: The richest source is the *Aghānī* (xxi, 185-8, 198-205; Beirut ed., xxiii, 524-72), whose data was taken and greatly augmented by L. Cheikho (*Shuʿarāʾ al-Naṣrāniyya*, 330-49, with a list of sources used). Apart from the references cited in the art., one may give Djāḥiẓ, *Bayān*, i, 375, iii, 38, 60; idem, *Ḥayawān*, ii, 85, iii, 47, 136, 391, iv, 263, v, 561; Ibn Ḳutayba, *Shiʿr*, 85-8, 91 = Cairo ed. 131-6, 142; Abū Tammām, *Ḥamāsa*, Cairo n.d., 272-5; Ibn al-Kalbī-Caskel, Tab. 173 and ii, 258; Masʿūdī, *Murūdj*, index; Maydānī, *Amthāl*, Cairo 1352, i, 412-14 (on the saying *ṣaḥīfat al-Mutalammis*); Ibn Nubāta, *Sarḥ al-ʿuyūn*, Cairo 1383/1964, 233, 397-400; Baghdādī, *Khizāna*, Būlāḳ ed., i, 446, iii, 73, iv, 214-16; R. Basset, *Millet et un contes, récits et légendes arabes*, Paris 1926, ii 326-7 (with detailed bibl.); O. Rescher, *Abriss*, i, 59; Brockelmann, S I, 46-7; Sezgin, *GAS*, ii, 173-5. (CH. PELLAT)

MUʿTAMAD KHĀN, MUḤAMMAD SHARĪF, KHʷĀDJA TAḲĪ (?-1049/?-1639), Mughal Indian commander and imperial historian.

He was born into an obscure family in Persia, but coming to India, he attained high honours in the reigns of Djahāngīr and Shāh Djahān. He received in the third year of Djahāngīr a military command and the title of Muʿtamad Khān. Subsequently, he joined prince Shāh Djahān in his campaign in the Deccan as a *bakhshī* (paymaster). On his return to court, in the 17th year of Djahāngīr's reign (1031/1622), he was entrusted with the duty of writing the Emperor's memoirs. He attained a higher rank in the service of Shāh Djahān and was appointed *mīr bakhshī* (adjutant-general) in the 10th year of the new reign. He died in 1049/1639. He is the author of a history called *Ikbāl-nāma-yi Djahāngīrī*, in three volumes: 1. the history of Akbar's ancestors; 2. Akbar's reign (numerous mss.); 3. the reign of Djahāngīr (printed in the *Bibliotheca Indica*, Calcutta 1865, Lucknow, 1286/1869-70, etc.).

Bibliography: *Maʾāthir al-umarāʾ*, iii, 431; *Tuzuk-i Djahāngīrī*, 352; *JRAS*, N.S., iii, 459; Elliot and Dowson, *History of India*, vi, 400; Ibn Hasan, *The central structure of the Mughal empire*, repr. Karachi 1967, index s.v.; M. Athar Ali, *The apparatus of empire*, Delhi 1985, index at p. 355 s.v. Khwāja Taḳī; Storey, i, 557, 560-2, 564-5, 1316.

(M. HIDAYET HOSAIN*)

MUʾTAMAR (A.), conference or congress. In the modern Islamic context, the term refers to the convening of Muslims from throughout the world in order to deliberate over common concerns. In the course of the 20th century, Muslim conferences emerged as the organised, modern expression of the deeper sentiment of Muslim solidarity.

The idea of convening Muslims in conferences first gained currency in the late 19th century. The advent of easy and regular steamer transport accelerated the exchange of ideas among widely separated Muslims, and made feasible the periodic assembling of representatives. The idea also appealed to Muslim reformists, who sought a forum to promote and sanction the internal reform of Islam. Such an assembly, they believed, would strengthen the ability of Muslims to resist the encroachments of Western imperialism.

A number of émigré intellectuals in Cairo first popularised the idea in the Muslim world. In 1900, one of them, the Syrian ʿAbd al-Raḥmān al-Kawākibī [*q.v.*], published an influential tract entitled *Umm al-Ḳurā*, which purported to be the secret protocol of a Muslim congress convened in Mecca during the pilgrimage of 1316/1899. The imaginary conference culminated in a call for a restored Arab caliphate, an idea then in vogue in reformist circles. Support for such a conference also became a staple of the reformist journal *al-Manār*, published in Cairo by Rashīd Riḍā [*q.v.*]. The Crimean Tatar reformist Ismāʿīl Gasprali (Gasprinski) [see GASPRALĪ] made the very first concrete initiative in Cairo, where he unsuccessfully worked to convene a "general" Muslim congress in 1907-8.

Al-Kawākibī's book, Riḍā's appeals, and Gasprali's initiative all excited the suspicion of Ottoman authorities. In Istanbul it was believed that a well-attended Muslim conference would fatally undermine the religious authority claimed by the Ottoman sultan-caliph. In particular, the Ottomans feared the possible transformation of any such conference into an electoral college for choosing an Arab caliph. Steadfast Ottoman opposition thwarted all of the early initiatives of the reformers.

In the void created by the final dismemberment of the Ottoman Empire, a number of Muslim leaders and activists moved to convene general Muslim conferences. In each instance, they sought to mark their causes or their ambitions with the stamp of Islamic consensus. In 1919, Muṣṭafā Kemāl [Atatürk] convened a Muslim conference in Anatolia in order to mobilise foreign Muslim support for his military campaigns. During the pilgrimage season of 1342/1924, King Ḥusayn b. ʿAlī of the Ḥidjāz summoned a "pilgrimage conference" in Mecca to support his claim to the caliphate — a manœuvre which failed to stall the relentless advance of ʿAbd al-ʿAzīz Ibn Saʿūd. Following Ibn Saʿūd's occupation of Mecca,

he convened his own "world" conference during the pilgrimage season of 1344/1926. The leading clerics of al-Azhar in Cairo convened a "caliphate congress" in Cairo in 1926, to consider the effects of the Turkish abolition of the caliphate two years earlier. The conference was supported by King Fuʾād [*q.v.*], who reputedly coveted the title of caliph, but no decision issued from the gathering. In 1931, Amīn al-Ḥusaynī [*q.v.* in Suppl.], *Muftī* of Jerusalem, convened a "general" conference of Muslims in Jerusalem, to secure foreign Muslim support for the Arab struggle against the British Mandate and Zionism. And in 1935, the pan-Islamic activist Shakīb Arslān convened a conference of Europe's Muslims at Geneva in order to carry the protest against imperialism to the heart of Europe. Each of these conferences resolved to create a permanent organisation and to convene additional conferences. But all such efforts were foiled by internal rivalries and the intervention of the European powers.

With the spread of political independence after the Second World War, several Muslim leaders floated new plans for the creation of a permanent organisation of Muslim states. Pakistan took a number of initiatives in the late 1940s and early 1950s, but soon encountered stiff opposition from Egypt, which gave primacy of place to pan-Arabism and the Arab League. When Djamāl ʿAbd al-Nāṣir [*q.v.* in Suppl.] of Egypt transformed pan-Arabism into a revolutionary doctrine, Saʿūdī Arabia sought to counter him by promoting a rival pan-Islamism, and assembling conferences of Muslim activists and *ʿulamāʾ* from abroad. In 1962, the Saʿūdī government sponsored the establishment of the Mecca-based Muslim World League, which quickly built a wide network of Muslim clients. Beginning in 1964, Egypt responded by organising large conferences of Egyptian and foreign *ʿulamāʾ* under the auspices of al-Azhar's Academy of Islamic Researches. These rival bodies then convened a succession of dueling conferences in Mecca and Cairo, each claiming the sole prerogative of defining Islam. In 1965-6, King Fayṣal b. ʿAbd al-ʿAzīz launched a campaign for an Islamic summit conference, which would have balanced the Arab summits dominated by Egypt. However, ʿAbd al-Nāṣir had sufficient influence to thwart the initiative, which he denounced as a foreign-inspired "Islamic pact" designed to defend the interests of Western imperialism.

Israel's 1967 defeat of Arab armies and occupation of Jerusalem eroded faith in the brand of Arabism championed by Egypt, and inspired a return to Islam. This set the scene for a renewed Saʿūdī initiative. In September 1969, following an arsonist's attack against the Aḳṣā Mosque in Jerusalem, Muslim heads of state set aside their differences and met in Rabat in the first Islamic summit conference. King Fayṣal took this opportunity to press for the creation of a permanent organisation of Muslim states. The effort succeeded, and in May 1971, the participating states established the Organisation of the Islamic Conference (O.I.C.; *Munaẓẓamat al-muʾtamar al-islāmī*). The new organisation, with headquarters in Djudda (pending the liberation of Jerusalem), adopted its charter in March 1972.

The O.I.C. eventually earned a place of some prominence in regional diplomacy, principally through the organisation of triennial Islamic summits and annual conferences of the foreign ministers of member states. The O.I.C.'s activities fell into three broad categories. First, it sought to promote solidarity with Muslim states and peoples which were locked in conflict with non-Muslims. Most of its efforts were devoted to the causes of Palestine and Jerusalem, although it supported Muslim movements from Eritrea to the Philippines. Second, the organisation offered mediation in disputes and wars between its own members, although its effectiveness was greatly limited by the lack of any force for peace-keeping or truce supervision. Finally, the O.I.C. sponsored an array of subsidiary and affiliated institutions to promote political, economic and cultural co-operation among its members. The most influential of these institutions was the Islamic Development Bank, established in December 1973 and formally opened in October 1975. The bank, funded by the wealthier O.I.C. states, financed development projects while adhering to Islamic banking practices.

The O.I.C. represented the culmination of governmental efforts to organise Muslim states. But it did not end moves by individual states to summon international conferences of supportive *ʿulamāʾ*, activists and intellectuals. Saʿūdī Arabia and Egypt, realigned together on the conservative end of the Islamic spectrum, increasingly co-operated in mounting large-scale Muslim conferences. Their rivals, revolutionary Iran and Libya, did the same. Divisive events, such as the war between Iran and ʿIrāḳ (1980-8) and the killing of 400 Iranians in Mecca during the pilgrimage season of 1407/1987, produced conferences and counter-conferences, each claiming to express the verdict of united Islam. Leaders of Muslim opposition movements also met in periodic conferences, often on the safe ground of Europe. Less than a century after al-Kawākibī's fantasy, a crowded calendar of conferences bound together the world of Islam as never before. But it remains uncertain whether these often competing institutions would bridge the differences between Muslims or would serve to widen them.

Bibliography: Context: J.P. Piscatori, *Islam in a world of nation-states*, Cambridge 1986; J.M. Landau, *The politics of Pan-Islam: ideology and organization*, Oxford 1990 (with extensive bibliography). Early initiatives and conferences: *RMM* and *OM* of relevant years; A. Sékaly, *Le Congrès du Khalifat et le Congrès du Monde Musulman*, Paris 1926; R. Hartmann, *Zum Gedenken des «Kongresses» in den Reformbestrebungen des islamischen Orients*, in *WI*, xxiii (1941), 122-32; M. Kramer, *Islam assembled: the advent of the Muslim congresses*, New York 1986 (with extensive bibliography). Later initiatives and organisations: *OM* and *COC* of relevant years; N. Levtzion, *International Islamic solidarity and its limitations*, Jerusalem 1979; J. Jomier, *Les congrès de l'Académie des Recherches Islamiques dépendant de l'Azhar*, in *MIDEO*, xiv (1980) 95-148; H. Mattes, *Die innere und äussere islamische Mission Libyens*, Mainz 1986; R. Schulze, *Islamischer Internationalismus in 20. Jahrhundert. Untersuchungen zur Geschichte der Islamischen Weltliga (Mekka)*, Leiden 1990. O.I.C.: *Organisation of the Islamic Conference*, Djuddah [1982] (includes basic documents and organisational charts); H. Moinuddin, *The charter of the Islamic Conference*, Oxford 1987 (with bibl.). The most recent activities of the O.I.C., and many other conference organisations, are surveyed in an annual essay in the *Middle East contemporary survey*, commencing with vol. v (1980-1). (M. KRAMER)

AL-MUʿTAMID ʿALĀ ʾLLĀH, Abu 'l-ʿAbbās Aḥmad b. Djaʿfar, ʿAbbāsid caliph (256-79/870-92), son of al-Mutawakkil [*q.v.*] and a slave-girl from Kūfa called Fityān.

He seems to have had no political experience before being chosen as caliph in Radjab 256/June 870 on the